

THE DAILY BEE

E. ROSEWATER, Editor. PUBLISHED EVERY MORNING. TERMS OF SUBSCRIPTION...

THE BEE PUBLISHING COMPANY, PROPRIETORS. SWORN STATEMENT OF CIRCULATION...

THE RESULT IN THE STATE.

Carefully compiled returns from all but two counties, Hooker and McPherson, give James E. Boyd a plurality of a fraction more than one thousand votes over Powers, independent people's candidate for governor, and three thousand over Richards, republican candidate.

In view of the fact that the returns presented by THE BEE are nearly all official and the vote in the two unreported counties cannot exceed two hundred, it is manifest that James E. Boyd has been elected governor.

According to the returns received at republican headquarters it is almost certain that with the exception of governor, all candidates on the republican state ticket have been elected by majorities ranging from two to four thousand. It is impossible as yet for us to print the returns on state officers, but we shall endeavor to do so in our next issue.

The next legislature will be decidedly anti-monopoly. In the senate there will be six straight republicans, nine straight democrats and eighteen members who may be classed as alliance men, although perhaps one-half of these had been nominated jointly on republican and alliance tickets or on democratic and alliance tickets.

In the house there are fifty-four alliance men, twenty-four democrats and twenty-two republicans. Whether the members of the alliance in the house will always remain together is problematic.

HOW STATE CONTESTS ARE CONDUCTED. The close contest on the state ticket very naturally provokes the inquiry what the next legislature has to do with the returns and to what extent it can interpose for or against any particular candidate. We will outline briefly the functions of the legislature and its authority in determining the result of the state elections.

Under the constitution, the legislature or rather each of its two houses, is the judge of the election and qualification of its own members. In other words, the legislature has absolute power to determine who is or is not entitled to a seat but in so doing it must conform to the election laws, which require that any candidate for the legislature, who for any reason desires to contest the seat of his opponent must serve due notice upon him within a fixed time after the election, setting forth the points upon which he expects to establish his right to the seat, and designating a notary before whom testimony is to be taken to establish his right.

It is altogether different with regard to state officers. Under the law the various county clerks are required to forward to the secretary of state the aggregate number of votes cast for each candidate in duplicate and certify to the same under oath as being a correct return as made by the county board of canvassers. The secretary of state is required to preserve one set of these county returns, sealed, and present the same to the legislature, with a tabulated exhibit of the returns as he finds them in the other set.

As soon as the two houses of the legislature are duly organized they meet in joint convention, which body becomes a state board of canvassers. They break open the sealed envelopes containing the county returns and verify them with the exhibit placed in their hands by the secretary of state. If the findings correspond and prove correct, the president of the senate, who in this instance will be Lieutenant Governor Meiklejohn, will publicly declare each candidate who has received a majority or plurality of the vote cast for any office duly elected. This act ends all connection of the legislature with the canvass of state election returns. The legislature has no power to alter or modify any of the returns except so far as an error may appear in the footings made by the county canvassers or secretary of state.

RAILWAYS AND PUBLIC SAFETY.

The extraordinary number of fatalities on the railroads of this country during the last few months has invited serious consideration of the question whether measures should not be adopted, both national and state, requiring railway companies to make better provision than they now generally do against avoidable accidents. The last report of the interstate commerce commission contains statistics of railway accidents for ten years, and the statement shows that during the two years of 1888 and 1889 the railroads killed over eleven thousand persons and injured fifty-two thousand, of the latter forty thousand being employees. This is a most alarming exhibit, and it will be rendered still more so when the record of this year's casualties is added. It is especially significant as showing the dangerous nature of railway employment. During the last two years there was one death for every three hundred and fifty-seven employees and one injury for every thirty-five.

No such havoc as this happens on European railroads. In England the number of railway employees killed in 1888 was one in eight hundred and seventy-five, and the number injured one in every one hundred and fifty-eight. The statistics of passengers killed and injured are still more favorable to English railway management. The French statistics compare favorably with those of England. It is true, as the report of the interstate commerce commission says, that the conditions of travel here are different from those in England, but it has been well remarked that this fact does not change the general principle that railway traffic can be rendered much more secure here by the action of the companies themselves in adopting more complete equipments and enforcing a higher degree of discipline, or by more stringent legal restrictions and regulations. In England juries are ready to reward exemplary damages to any person who has been injured in a railway accident, or to his relatives in case of his death from such a cause. The authorities insist upon the adoption of life-saving appliances, and the speed of trains is proportioned to the weight of rails, the weight and capacity of locomotives, etc. There is a rigorous investigation of accidents by competent men, whose conclusions and recommendations are respected. A wise plan for the reduction of fatalities is found to be the increase of the cost of accidents to the railroads concerned, and the application of the principle would doubtless be found equally serviceable in this country.

The number and frequency of railway accidents in the United States, and the very dangerous nature of railway employment here, unquestionably due very largely to the neglect of the companies to provide proper and adequate safeguards, make a most urgent demand for legislation that will compel the railroad companies, under severe penalties, to use every precaution and appliance for securing greater safety to the public and to their employees. A record of sixty-two thousand persons killed and injured during two years is a startling indictment of our railway management, and there is little reason to expect that the companies will voluntarily provide the remedies. This is a matter which should receive the serious attention of the next legislature of Nebraska.

THE VOTE AND THE CENSUS. The recent outrageous attacks of the prohibition hielines on the census of Omaha furnished the detractors of the city with texts for attacks on the accuracy of the enumeration. It was juicy meat for St. Paul and Minneapolis. Kansas City pounced upon it as drowning man grasps at straws, and Denver hailed the prohibition fake as proof positive of wholesale stuffing. THE BEE, of factually exploded the malicious canard at the time, but the result of the election furnishes additional evidence of the correctness of the count.

The vote cast by the respective cities last Tuesday is as follows: Minneapolis, 26,964; Omaha, 21,428; St. Paul, 19,022; Kansas City, 17,099; Denver, 16,980. The population of the five cities as shown by the federal census is as follows: Minneapolis, 164,728; Omaha, 139,720; St. Paul, 139,301; Kansas City, 129,000; Denver, 126,000.

While the ratio of vote to population in Omaha and Minneapolis is practically the same, St. Paul, Kansas City and Denver show a marked discrepancy. In Kansas City the election did not call out a full vote. Denver and St. Paul had every incentive to bring out a representative vote. The five cities maintain in the number of votes cast the position given them in the census. The figures leave the envious critics of Omaha without a peg on which to hang their assertions.

EDUCATION IN THE SOUTH. At the recent meeting of the Freedmen's Aid and Southern Education society interesting statistics were presented showing the progress of education in the south. Since the war there have been expended in the sixteen southern states six million dollars for the education of the poor whites and of the colored people. Eleven colleges and twenty-eight academies have been established. Industrial training forms a feature of the educational work, and last year over two thousand men and women received such training and were thus enabled to become independent and self-reliant. There are over five thousand traveling preachers representing an aggregate population of two million, the church communicants numbering over half a million. Especial interest is shown by both whites and blacks in the training schools, which are kept crowded.

But while most satisfactory progress has been made, there is still an enormous work to be done in reclaiming the illiterate. In the section over which the society presides nearly two million poor whites and over three million colored people cannot write, while their moral education has been as much neglected as their intellectual. One of the most serious obstacles encountered by the society is the hostility to its schools of the better class of whites. A great deal of prejudice still exists, but it is gradually giving way, and from what has been accomplished there is reason to hope that within a few years it will have so far disappeared as to be no longer troublesome.

All the facts relative to the progress of the negro in education show the development of the race since its emancipation to be most remarkable. Twenty-five years ago they owned not even a cabin, and they were forbidden to learn to read or write. Now they own houses and many of them can read and write, while in their ranks are physicians, lawyers, clergymen, skilled mechanics and artisans. They have demonstrated the capacity of the race for intellectual advancement, and having done this nothing will now stay its progress. Said one of the members of the society: "Educate the negro, and the greatest problem threatening the safety of this country will be triumphantly solved." Southern sentiment regarding public education and its extension to both the poor whites and the colored people has been growing more liberal for several years, particularly in those portions of the south where industrial development has had its natural effect in modifying prejudice, and progress of this kind is certain to go on. It may be checked from time to time, but it cannot be stopped. The outlook for the material advance of the south is entirely hopeful, and with its development in this direction must come the intellectual progress of all its people, the blacks as well as the whites.

ELECTION AFTERMATH.

Kansas City Globe: We admitted the landslide yesterday morning, but there were really more fringes about it than we thought. Chicago Inter-Ocean: Democrats are, we are told, "painting" villages "red" throughout the country. But their rejoicing went half equal that of the great bosses across the water.

New York Sun: If the democracy is kept united nothing can defeat it. It can be kept united if the advocates of free trade are kept allowed to get the upper hand again. If they do disaster is inevitable. Cleveland Leader and Herald: It is hard to tell whether the landslide was the more crushing in New England or the West. The mugwumps and the farmers' alliance are queer allies, but apparently about equally effective in helping out the old-line Republicans.

New York World: In view of this verdict, any attempt to perpetuate the ascendancy of the republican party by the enactment of a force bill, or of a partisan reappointment, based on a fraudulent census, will be a desperate defiance of the expressed will of the people. Philadelphia Record: The voting throughout the country shows that the impulse which carried Pennsylvania back into the democratic column is not singular nor accidental. Strengthened by side with Massachusetts. The skies look very clear ahead.

Chicago Evening Post: The course of events which must intervene before Mr. McKinley can again claim the suffrages of his fellow citizens may have the effect of opening his eyes to the monstrous character of the principles which he so ably and energetically championed. If so, this country will be enriched by another statesman of only right-minded but honest, clean and above reproach. Sioux City Journal: The Journal challenges the interpretation which represents the late congressional election as a deliberate and decisive popular endorsement of the policy of free trade, or that it indicates such an endorsement two years hence. Such a decision will be certified when the people of this country entrust the government, in both branches of the legislative and in the executive department, to the democratic party. That cannot be done before the election two years hence.

Chicago Tribune: No part of the blame for the great landslide in politics of Tuesday can be laid at the door of Secretary Blaine. He did all in his power to prevent the chance of it and to mitigate the force of the "slide." It is generally understood that he was opposed to all the unnecessary increase of duty in the McKinley bill and especially in the woollen and linen schedules. He believed that the campaign of 1888 was fought and won on the issue of reasonable protection versus the tariff as it stood and bonded, which have made their way into the English language after passing through Russian and French. The story of the history of the tariff in the past and the social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It is written by two of the most able and original social philosophers in recent times than Tolstoy and his disciples. Their plea for universal labor is only a new way of asserting that all men are brothers. It is a plea for the world's labor with the rich share their possessions with the poor, and the poor share their labor with the rich. But they aim at the same result—the common equality of mankind. "The Struggle for Bread," is a book of essays by Tolstoy and Bondarev, which have made their way into the English language after passing through Russian and French. It